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## Mystique, culture, et société. Michel Meslin

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Review

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to the object of investigation (in this case, religious silence). Even in case a doubt may arise as to the validity of the methodology, this attempt deserves being acknowledged as very meritorious. [IOAN PETRU CULIANU, *University of Groningen*]

*Dieu et dieux: Noms et nom.* Actes du colloque du 20 février 1982 et annexes. Edited by MICHEL TAILLÉ. Angers: Université Catholique de l'Ouest, 1983. Pp. 230.

This interesting volume edited by Michel Taillé puts together eighteen contributions, followed by linguistic notes, concerning the name(s) of god(s).

The book is opened by the authoritative paper of Michel Meslin, leader of the hermeneutical trend in French history of religions today. Faithful to his broad psychoanalytical approach, Meslin comments here on God as Father, especially in the Jewish tradition.

The other contributions are by Roger Texier (*Deus causa sui*), Nicole Belayche (Theos Hypsistos), Bertrand Ham (apophatic theology), J.-P. Boutinet (name of God in social sciences), Cornelia Comorowski (name of God in Marxist literary criticism), Cicerone Poghiric (God in Indo-European languages), Bernard Henry (notion of divinity in Etruscan), Bechir Melliti (Allah), Shahnaz Daghighi (God in Bahâi religion), François Falc'hun (Celtic gods), Angel Iglesias (God in Spanish), Paolo Fazzino (God in Francis of Assisi and Dante Alighieri), André Bogaert (God in German), Michel Taillé (God in Icelandic and English), J.-P. Chauveau (God in Old French), and Gabriel Guillaume (names of divine persons in Christian prayer).

The addendum contains texts and translations concerning the name(s) of god(s) in several languages.

This volume represents a useful piece of scholarship and may interest all students of religion. [IOAN PETRU CULIANU, *University of Groningen*]

*Mystique, culture, et société.* Edited by MICHEL MESLIN. Paris: Université de Paris-Sorbonne, Groupe d'histoire comparée des religions, 1983. Pp. 107.

Representing the proceedings of the colloquium "Mystique, culture, et société" organized by Michel Meslin, April 22–23, 1983, at the Center of Comparative Religion of the University of Sorbonne (Paris), this excellent volume puts together six contributions by leading scholars of the francophone world.

The language of the mystics in comparative perspective is the theme with which Michel Meslin opens the volume; he is followed by Carl-André Keller (the Tamil mystic poet Tirunâvukkaracar, also known as Appar), Michel Chodkiewicz (Ibn ʿArabî), Marie-Madeleine Davy (mysticism of the Béguines), Régis Boyer (Swedenborg), Nguyen Tri-Minh (Thérèse of Lisieux), and André Devaux (Simone Weil).

In the last two contributions, the dangers of mysticism are constantly checked by a psychoanalytical viewpoint. The case of Emanuel Swedenborg and his visions is also the object of psychological considerations. Of course, as Michel Meslin conspicuously observes, history of religions must always have its own point of view as far as mysticism all over the world is concerned, thus preventing the social and psychological sciences from taking over entirely.

The French *Groupe d'histoire comparée des religions* under the leadership of Michel Meslin has its own distinct physiognomy and has put an indelible imprint on this volume. [IOAN PETRU CULIANU, *University of Groningen*]